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the Sedarim in the use of the divine names and other differentiating phenomena. The work as a whole, however, is praiseworthy as a sober, scientific attempt to get at facts, and it is the best piece of work yet put out in this field by the opponents of historical criticism.

BUDDE, K. *Das Buch Hiob übersetzt und erklärt. Zweite neubearbeitete Auflage.* ["Göttinger Handkommentar zum Alten Testament."] Göttingen: Vandenhoeck und Ruprecht, 1913. lxiv+274 pages. M. 7.60.

The first edition was published in 1896. It has held high rank among the commentaries upon Job, both on account of its scholarly method and because of its independence of judgment. Whereas other interpreters, for example, for the most part denied chap. 28 and the speeches of Elihu to the author of Job, Budde insisted that both portions were original, integral parts of the book. With similar independence, not to say originality, he found in the Elihu speeches the solution of the problem offered by the author of the book. This new edition adheres to these well-known views and indeed, in other respects, reveals little change of opinion on its author's part. The new material in the book consists chiefly of the necessary reckoning with the literature of the last seventeen years. In this connection, Budde records himself as unconvinced by any of the more recent attempts to organize a metrical system for Hebrew poetry. The new edition exceeds its predecessor in bulk by only twenty-six pages. It brings the commentary abreast of the latest thought upon Job, and calls fresh attention to an interpretation of the book which is strikingly different from all others and worthy of most careful consideration. No more suggestive and stimulating interpretation exists and students cannot fail to learn from it, even where they cannot follow its leading.

SMITH, G. ADAM. *The Early Poetry of Israel in Its Physical and Social Origin.* [The Schweich Lectures, 1910.] London: Oxford University Press, 1912. xi+102 pages. 3s.

This is the third series of Schweich Lectures to be published. The terms of the foundation call for lectures dealing with some aspect of biblical archaeology. The present series, like its predecessor, has very little to do with that subject. The first of the three lectures is given to the language, structure, and rhythms of early Hebrew poetry, the other two to its substance and spirit. Early poetry here includes everything prior to the eighth century B.C. All of this material is given in fresh translations, and much of it in transliteration also. The translations are printed in poetical lines and in strophical form, where strophes are found. The aim of these renderings is primarily to represent as nearly as possible the poetical form and characteristics of the Hebrew. In this attempt, a large measure of success has been attained. The translations are vigorous and vital, the impression of strength for the most part being much more marked than that of beauty. In this copying of the original structures, the English arrangement and idiom necessarily suffer.

On the vexed subject of Hebrew meter, Principal Smith is cautious and rightly refrains from indorsing any of the current theories that necessarily involve radical treatment of the Hebrew text. He goes little farther than the recognition of the poetic lines indicated by the parallelism and recognizes the necessity of admitting considerable variation in the length of these lines within the compass of a single poem, or even of a single strophe.

The running commentary on the various poems contributes many helpful exegetical suggestions, and, with the many footnotes, furnishes a textual and philological basis for the translations. The first seven pages present an excellent estimate of the value of the Hebrew consonantal alphabet for poetical speech. This might well have been supplemented by illustrations of the important part played by the vowels in the production of strong and sonorous lines. This is the most original part of the book. The study as a whole is characterized by that balance of judgment so characteristic of all of this well-known expositor's work. The homiletical glow and ethical passion in which his commentaries abound are ruled out here by the points of approach and the method of treatment. It is a scholar's book.

STRAHAN, JAMES. *The Book of Job Interpreted*. Edinburgh: T. & T. Clark, 1913. 356 pages.

This is a very excellent interpretation of the message of Job. The introduction's presentation of the argument is especially fine. The book is adapted primarily for use by the general reader. It makes little, if any, contribution to the linguistic and textual problems of Job. But it reveals familiarity with the best modern literature and accepts the main modern views regarding the date, authorship, and unity of Job. The value of the work is in its appreciative sympathy with Job's state of mind and its clear and thoughtful exposition of the various attitudes toward suffering represented in this great masterpiece of literature. The volume is well worth a place in the great library of interpretation that has grown up around the Book of Job.

MOORE, G. F. *The Literature of the Old Testament*. ["The Home University Library of Modern Knowledge."] New York: Henry Holt & Co., 1913. 256 pages. \$0.50.

GRAY, G. B. *A Critical Introduction to the Old Testament*. ["Studies in Theology."] New York: Scribner, 1913. xii+254 pages. \$0.75.

These two volumes, with the previously existing English works on Old Testament introduction, provide instruction adapted to every grade of student. The especial need met by these two books is that of the average Sunday-school teacher and the minister who knows no Hebrew. Both works are based upon the critical and historical method of Bible-study and represent approximately the same standpoint. They are a little less conservative than Driver and a little more cautious than Cornill. Gray's *Introduction*, with its smaller type and larger page, contains much more matter than Moore's, and is, on the whole, adapted to the more highly educated reader. It lays emphasis upon the evidence at hand in support of its conclusions, while Moore has to satisfy himself with a statement of the conclusion and a minimum of evidence. Both treat the literature in the order in which the books occur in the Old Testament. Both give annotated bibliographies, of which Gray's is much the fuller, since it includes commentaries and German books, both of which are excluded by Moore. Both are students' books, being intended not so much for casual or consecutive reading as for careful study. Moore will be found profitable by anybody who cares enough for Bible-study to read a serious book upon the subject. Gray will appeal to a wide circle of students for whom such works as Driver's *Introduction* are somewhat too heavy and technical. They are both distinctly popular works of the highest order, being based upon the most exact scholarship, but presenting their results in simple form, freed from the impedimenta of scholasticism.